Registered No. 95 of 1876.

The Bombay Guardian.

VOL. XXII.—NEW SERIES.—No. 8. SATURDAY, APRIL 22, 1876.

Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have received a letter from *Retlaw*, finding fault with a parallel traced between Moses and Jesus Christ in our issue of Apl. 8. He wants chapter and verse to show that Moses was transfigured on a mount. When Moses came down from the mount, where he had communed with God, the children of Israel could not stedfastly behold his face, for the glory of his countenance, and it became necessary that he should put a vail over his face. (Exodus xxxiv. 29-35, 2 Cor. iii. 7-18.) The Greek word for 'transfigured,' is one that would properly be applied to the change in the appearance of Moses at that time. It is the same word that is rendered 'changed' in 2 Cor. iii. 18. *Retlaw* is also decidedly opposed to the statement: "Both appeared to men after death." Our correspondent says, "Jesus *never* appeared to any man after his death." He admits that Christ appeared to men after his resurrection. How this can vitiate the statement made, we fail to see. *Retlaw* seems to read the Bible with a single eye to the consecration of his favourite tenet. Any statement that seems to reflect upon this, affects him very profoundly. Begging his pardon, we cannot withdraw either of the statements made. The object of the article was to trace resemblances, not to point out differences.

—With reference to what is said by a contemporary as to the cause of the late Maharajah of Puttiala's death, it is a very sad fact that there should be generally found in native courts so many to encourage the Rajah to give way to his appetites in order that they may be the better able to direct his movements and aggrandize themselves. If the history of many of these princes could be fairly written, it would be one of the saddest of all records.

—The Rev. Donaldson Rose is coming out to India, on leave of absence from the Free Presbytery of Brechin, to spend six or nine months in ministering to a congregation at Mussoorie in connection with the Anglo-Indian Christian Union.

—A Report of the German Mission in Chota Nagpore shows the total number of baptized persons connected with the Mission to be 19,335; communicants, 5,962; confirmed in the year, 416; inquirers 1,592; native contributions Rs. 1,318. Many of the converts are zealously and successfully working for the conversion of others.

—The Bengal Council have lately passed an Act to provide for the voluntary registration of Mahomedan marriages and divorces. As this proposed registration is optional with the parties marrying, we have very little expectation that it will be resorted to to any extent. The laxity of the marriage tie among Mahomedans in India is notorious, and the Act was introduced by Sir George Campbell as a step toward a needed reform. It is a very timid measure, and affords another illustration of the fact that India is very slightly governed by the nominally ruling power. The people govern themselves. Registration of marriages, etc., is compulsory among Christians, but such a thing is not to be thought of among Mahomedans. For many years Christians in Bombay have been precluded from burying in the cemeteries in the city, on the ground that the health of the population would suffer by it, while Mahomedans—ten times more numerous—are allowed to bury their dead in the old cemeteries.

—We notice with much satisfaction and great thankfulness the announcement that the Spanish Government are determined to uphold the principle of religious liberty. The Romish clergy have done their utmost to hinder this settlement of the matter. The Archbishop of Valencia forbade "the faithful" to vote for any person who would support religious toleration and freedom of worship, which he characterized as an unqualified absurdity, an unpardonable folly, and the like. The Spaniards have had quite enough of priestly domination. They do not yet know what religious liberty is, having had little more than the shadow of it. Still, it is a great thing to secure the assertion of the *principle*; the *practice* will follow before long.

The Bombay Guardian.

SATURDAY, APRIL 22, 1876.

LOVE IDENTIFIED. III.

Love vaunteth not itself. 1 Cor. xiii. 4.

When one who has spent many days under the control of self-love, knowing no higher principle than self-interest, has been brought to trust in Christ, he finds himself the subject of a very great change. True faith in Christ assimilates to Christ; and the love of God shed abroad in the heart, constrains the heart to love. Now, the grand consideration is not, What can I gain? What can I procure for myself? Who will show me any advantage that I can obtain? Instead of this, the ruling thought is, How can I best carry out the loving thoughts of Christ? To whom can I be a purveyor of good? What sorrows can I alleviate? What heart can I cheer? What sinner can I win to better paths? He visits the haunts of the wretched, and holds forth the word of life to the perishing, and has the great privilege of making many a sorrowful soul to rejoice. When he thinks about it, he is lost in wonder at the change. He is delighted to think that he should be finding his pleasure in doing good to others, and is astonished at the ability to speak to men in a way that is helpful to them. But surprise naturally seeks some expression of itself; and it will be strange if he does not begin to speak to his Christian friends about his new and strange experiences. Done in simplicity of spirit, without any thought of self-exaltation, there is no harm in this; it may become a means of encouragement to others. Nehemiah seems to have been characterized by this simplicity of spirit. His writings are almost all about what he has done; he records with evident satisfaction the details of the work accomplished by him:—He says plainly: "Remember me, oh, my God, concerning this and wipe not out my good deeds." But then Nehemiah felt his entire dependence upon him, and all his work is carried on with supplication to God to prosper him and use him, and with confession of his own unworthiness. So Paul freely speaks of the work that God was accomplishing by him; he rejoices to speak of it; but every one can see that he ascribes it all to the grace of God.

But in the case of a novice who finds himself doing kindly acts, there is a temptation to take to ourself the credit in some measure of this new life, and to ask this credit from others. Especially is this the case, if the young and ardent worker sees around him many professing Christians who are negligent in the service of Christ and content to move on in a traditional groove. He seems to himself a remarkably devoted Christian; and the thought naturally arises that there must be more susceptibility to good in his nature than in others. The corrective of this is love. One that truly loves another will not be disposed to magnify any service that he renders; he will even be inclined to make light of it, and to feel that no service he can render is an adequate tribute to the one he loves. It is the love of Christ that is to constrain us, in everything that we do for our fellow-men. We remember the words 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' If I am animated by a true love to Christ, how shall it be possible for me to indulge a vaunting spirit, and to make complacent mention of any thing I have done? One glance at him, who is the image of the invisible God, will rebuke such vaunting and make me think lightly of what service I may have rendered. Love vaunteth not itself. 'God forbid that I should glory save in the cross of Christ.' Love cares more for its object than for self, and is happier when the former is honoured. The believer recognizes in Christ the source of the power by which he acts, and is far more content that Christ should be accredited with it than that he should be admired for it. "I know thy works," says Christ, and our reward is with him. He undertakes the entire matter of rewarding his disciples. But they take this out of his hands, when they manifest a desire to parade their own good deeds; a vaunting spirit is the opposite of a trusting spirit. When you call the attention of men to your own excellencies, you aim at rewarding yourself. 'Verily, they have their reward,' are very ominous words from the lips of Jesus; they have the reward they covet, the praise of man, but the reward prepared by me, of infinite value, they cast away. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven. Our good works will not remain hid; they will come to light, somehow; but woe unto us, if men seeing them, are led to glorify us. Hence the necessity of testifying with our lips to the grace of God, as the sole spring of all our beneficence; we must show men that in ourselves we have no power or disposition to do good, and that both are from God. Will a man rob God? Yet many whose names are exalted in Christendom, have robbed God of the glory due to him by suffering men to laud them for works which only his grace enabled them to do, and for which they had not the slightest natural aptitude or disposition.

TRACTS OR NEWSPAPERS.

In these days men have an extraordinary avidity for the newspaper. With the majority of Englishmen, it is the first thing that receives their attention in the morning. They do not content themselves with a glance. They read long and prosy articles about things in which one would not suppose they could take any interest. Column after column may be taken up with the merest twaddle, yet because it is in the newspaper, men will read it. There was the Tichbourne trial; for a year or more the newspapers were full of this subject, and the public actually came to regard it as a subject of immense moment, about which it was of great importance that a man should be fully informed. Sometimes the reader is required to enter into all the details of a quarrel with some rival journal; with a meekness and spirit of sub-

mission that would be admirable in other matters, he accedes to the requirement and reads column after column of editorial bickerings and recriminations. But we may confidently say that the greater part of the matter read one day is forgotten the next. Of course an influence is exerted of one kind or another. An influence is exerted by the matter that is presented; and an influence is exerted by the fact that certain matter is carefully eschewed. In many minds a prejudice is created against that which is so carefully excluded. Religion is not excluded; but as a rule, evangelical religion is shut out. If a man starts some heresy, it will be abundantly ventilated; if a man questions the inspiration of the Bible or the doctrine of the atonement, or the divinity of Christ, he will be generally acceptable; that is, it is thought a right thing to give place to his teachings. But any thing that would be likely to bring a sinner to Christ is respectfully declined.

The overweening estimation of the newspaper invests the office of an editor with great responsibility. He will have to answer to God for the way in which he discharges his functions. To be in a position to do this, it would be well for him to familiarize himself with the ideas of God as communicated to us in the teachings of Christ, and of the apostles and prophets. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be anything virtuous, anything praiseworthy, think on these things." And we cannot have a better guide than the word of God, as to what is pure, true, just, honest, lovely and praiseworthy.

But it may he said that the world does not want newspapers conducted according to a Scriptural standard; such papers will not find support. It is true no doubt that to command a large circulation there must be some reference to the wishes and tastes of the newspaper-reading public: this however does not alter the fact of an editor's responsibility before God to use this means of influence in the way that will have the approbation of the Judge of all. There is not only a responsibility of the editor; there is a responsibility with every reader. We are to take heed what we read. If a man is to be judged by his words, so a man is judged by the words that he is most inclined to hear or read. We are warned against receiving to our house one who denies the great fundamental facts of salvation; and the warning lies equally against receiving publications in which these facts are denied or disparaged or supplanted. Nor can we expect that editors will feel their responsibility so long as readers do not.

We would like in this connection to say a few words about tracts. We speak of tracts that embody or illustrate or enforce some important Scriptural truth; tracts that are intended to press home upon the hearts of men the claims of true religion. Occasionally we find in these a reference to the news of the day, but then it is made the means of illustrating some truth. Just as, when certain newsmongers spoke to Christ about the men whom Pilate had cut down in the temple, Jesus made an application of the fact to those then present; there is plenty of news in the Gospels, but then it is good news. What the newspapers do not do, our tracts aim to do; and so long as the conductors of newspapers do not think it their province to bring forward spiritual food for their readers, it is important that there should be tract distribution. Tracts are generally given away, and newspapers are paid for; but the preponderance of attraction is altogether on the side of newspapers. In the newspapers men have a collection of tracts; they read a lot of little tracts in reading the newspaper; but then these tracts are about the man that embezzled some money yesterday, or about the man that ran away with another man's wife, or about some man drunk or disorderly, or a railway accident, or a bank failure, or a ball, or a game of cricket or the rate of exchange. But tracts embodying those truths which the Son of God came from heaven to enforce, are by certain parties turned away from with contempt. For [illegible] you would serve the Lord [illegible] your soul and country [illegible]

we prize them, and we cannot think highly of any one who despises them. It is a great privilege to work for God; and when they who are in positions of great influence decline this work, some in humbler walks will be raised up to do it; the Gospel message must be diffused. Christians are to be blameless and harmless, paying all their debts and walking irreproachably—the sons of God without rebuke—in the midst of a crooked and perverse nation, among whom they shine as lights in the world, HOLDING FORTH THE WORD OF LIFE. There are some, who make light of tract distribution, who would not like to have it said that they make light of religion. The apostolic epistles are tracts; if the Ephesian Christians had had a printing-press, they would have quickly printed Paul's letter and given every man a copy. There are men now living, with large and valuable libraries, who will tell you that they owe more to a little tract than to all the books in their library and all the periodicals they ever read. The feeling that opposes the distribution of tracts, and which causes a person in good society to stare at one who offers them as at one demented, is just the feeling that has always opposed the Gospel pure and simple, and that reigns in every heart that makes more account of man than of God.

SKETCHES OF OUR ANTIPODES.

X.

HARRY'S THREE GREAT BATTLES.

In the *Guardian* of April 8th there is an article from Dr. Cuyler about "Taking hold." It begins;—"The pivot in the American war was the stone wall on the cemetery ridge of Gettysburg. The pivot moment was a little after four o'clock in the afternoon of July 3rd, 1863. On that small place and that brief time hinged the result of the most tremendous conflict known in this generation. When the men in blue took hold, and the men in grey gave up and fell back on that bloody afternoon, the issue of the war was practically decided." And from that strong illustration Dr. Cuyler impresses the point of—"laying hold on eternal life." It is well put. Now, let us go back to that same battle and see how the hold was taken.

When Grant met Lee "then came the tug of war." Day after day the rebels had driven back the storming army as they struggled up that strongly fortified hill. One morning, just before day, the colonel of the 8th Kansas Regiment was told by the guard that a man wanted to see him. "Call him in. What do you want?" "I want to carry the colors to-day;" said the soldier. "But you are a private, you are not on the color-guard;" replied the colonel. Harry was a well-built Westerner of twenty-two years. He had a smooth fine face, and a pair of black, piercing and really beautiful eyes. Fixing his penetrating gaze upon the officer, he said:—"Colonel, our flag has been driven back every day this week!" The colonel saw that he was the man for the colors, and gave orders accordingly. And the flag went up the ridge that day. It was shot to tatters. Harry had a dozen holes through his clothes, but escaped unhurt. Was this mere accident? No; God determined to spare the barren fig tree "this year also." Harry was a brave and noble-appearing young man, "but he was a leper" at heart. He was one of the most wicked men in the army; an abandoned character and a desperado: yet God spared him! He seems slack in His judgments upon sinners, "as some men count slackness." But the truth is, "He is not willing that any should perish, but that all should come to repentance."

Take those bold sinners; daring, reckless and desperate for sin; brave, too, for country or anything else they love; and what grand Christians they make when wholly converted. I do not envy the world its wealth, honor and show; but I do long for the hearts that Satan has in his hold. Man is a grand and wonderful being. Life, labor and love; how intensely interesting, but awful, are the issues of life! I long to see men turn and love and serve Jesus as they do self, home, business or the world.

Mr. Senil was one day telling me with sparkling eyes all about his plans of government work; next a carriage he was having built for his own use; then all about the education of his girls; and how he would use his property and salary to meet all these ends. But he never cared to have me speak to him about his soul, so I said as we parted:—"I like to see a man all alive to his business. God wants those persons, for would make a good Christian if family and your government." Some months afterwards he was saved, and made a most useful member of the church in all its branches of usefulness. But it takes a battle to make this turn—a battle with a King who has conquered many of the mightiest of the earth.

In my next I will tell you how Harry fought that battle.

VICTOR.

PROTESTANT MISSIONS IN ITALY.

(COMMUNICATED.)

During my brief stay in Rome I took some pains to gather information concerning the various Protestant missions operating in that city and throughout the Italian kingdom, and it has occurred to me that the readers of the *Guardian* might feel interested in some of the facts which were brought under my notice. All the missions operating in Italy have their head-quarters in Rome; or at most have an important representation there; and hence it is no difficult to learn a good deal about their character and methods. The first of these missionary bodies which I will mention, is the *Free Italian Church*.

This body is well known in England and America as the special *protégé* of Father Gavazzi. Indeed, that eminent man may be regarded as its apostle, and its future welfare seems to be largely dependent upon him. I was surprised to learn that its membership does not exceed 1,200 and that it only has fourteen preachers. It set out with the lofty ambition of becoming the great national church of Italy, and Father Gavazzi has pleaded very earnestly, both in England and America, for all foreign sects to keep their hands off, and let his people have the field to themselves. Having read some of his speeches I was not a little surprised to find that he led so small a band. His want of success is not, however, difficult to be accounted for. He is a belligerent man, more at home in fighting the Pope than in preaching Christ, and is not spiritually minded in any marked degree. He does not ordinarily enter the pulpit until some one else has conducted the opening exercises, and at the close of the sermon he usually repeats the Lord's prayer and dismisses the congregation. The organization of the Church is very imperfect, its doctrines vague, and it *lacks some other important elements of coherence*. Although conducted by Italians it derives financial aid from foreign countries, and is not more self-reliant than the missions which are avowedly foreign. Father Gavazzi is somewhat advanced in years, and if his death should occur under existing circumstances, the Free Italian Church would probably soon cease to exist as a separate body.

The *Waldensian Church* is the strongest Protestant body at present operating in Italy. It is, practically, a Presbyterian mission, being sustained by funds sent by the Presbyterians of England, Scotland and America, although managed exclusively by Waldensians. Its membership is about 24,000, of whom 22,000 live in the northern vallies, and 2,000 in Italy. Of the latter, however, many are Waldensians, so that the purely Italian element in the church is not large. The number of preachers employed in Italy proper is about forty, nearly all of whom are from the vallies. They maintain a good theological school at Florence, and so far as I could learn, conduct all their work with a good deal of practical vigor.

Unfortunately the Waldensians have yielded to the narrow ambition of having all Italy as their own peculiar field, and they go quite beyond Gavazzi's party in resenting the presence of other Protestant bodies in their vicinity. It is the too familiar error of old churches, unable to see that a stranger can become a brother without becoming a rival, and unwilling to see devils cast out by any who do not follow them. The absurdity of the Waldensian claim is the more striking in view of the fact that they themselves are foreigners, betraying their French accent in every sermon, and giving their young men from the vallies the preference over Italians in their theological schools. The inevitable result of this must be that the Italians will soon begin to manifest a spirit of discontent, and unless a more enlightened policy is adopted soon, the church must suffer. The foreign churches which supply the funds for their work, should insist on an early and thorough [illegible] in the practical work of the mission.

The Baptists maintain two missions in Rome, one English and one American. The former call themselves the apostolic Christian church, and have five or six preachers and about 200 members. The American Mission [illegible] seven preachers and about the same [illegible] The English have been in years, and the Americans

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

x or seven. Mr. Van Meter's independent mission sometimes enumerated with the Baptists, but is t so recognised in Rome. I had read so much bout this work, especially its schools, that I was much disappointed to learn that Mr. Van Meter had not a single convert, no church and no permanent school.

The Methodists, like the Baptists, have two missions; the English Wesleyans and the American Episcopal Methodists. The former have been in the country about fifteen years, and have twenty-four preachers and 1,500 members. The latter have been four years in the country and have thirteen preachers and 700 members. These two missions seem to work side by side in great harmony, and without making any formal effort to unite, they nevertheless co-operate in many things, and with wise management will, I think, yet become one body. They publish a weekly paper under joint management, and talk of establishing a theological school on the same basis. The men in charge of the two missions are much alike in age, general views, and ecclesiastical tendencies, and the outlook is favourable to an ultimate union of the two bodies into one Italian Methodist Church.

The Church of England, and her daughter, the Protestant Episcopal Church of America, carry on no missionary work in Italy. Their absence from this field is noteworthy. During my stay in Rome I heard an American bishop emphatically protesting that the Church he represented would not assume an aggressive attitude towards the Church of Rome. The Italian people are left complacently to the care of the Pope and his clergy, and the efforts of Protestants to give them the Gospel are not only looked upon coldly, but often severely rebuked.

J. M. T.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I was glad to see it announced in your issue of the 8th inst. that the subscription price of the *Guardian* is shortly to be reduced to six rupees a year. I congratulate you on being able to make this reduction, and hope it will have the effect of largely increasing the circulation. Your request that every subscriber would exert himself to get an additional subscriber will, I hope, be generally responded to. In addition to this, it may not be inappropriate to suggest that in view of the reduction that is to be made, many who have hitherto taken only one copy, may now feel disposed to order a second for the benefit of some of their acquaintances, who would gladly read the paper, but cannot afford to pay for it. I shall be very glad to become responsible for another subscription. Many people doubtless lend their *Guardian* to their poorer neighbours; but might they not also order an extra copy to the address of some one who would circulate it amongst his acquaintances in another place? In some instances this has been done, and the welcome the paper received, as well as the gratitude shown for it, was ample reward for the little outlay incurred. A weekly visitor like the *Guardian* is looked upon in many households as a family friend.

J. S. H.

Sir,—*Lands of the Bible* by Rev. Dr. Wilson is an instructive and valuable companion for a traveller from Bombay to the Mediterranean. Its descriptions of towns and natural scenery on this route, characteristically full, and it is doubtful if any other writer has given the names of places in the Oriental languages with such perfect accuracy.

The heading of this work has brought to mind a fresh past interview with its distinguished author at Mahableshwar and Bombay. His conversation was remarkably instructive, and few men have better merited the title that was often given to him—*A walking encyclopedia*.

In the accuracy of his knowledge, he reminded me of the Rev. Dr. Robinson of New York, who visited Palestine twice, and had few (if any) superiors in his knowledge of some of the oriental languages.

My last interview with him occurred a few weeks before his death in the veranda of his house on Malabar Hill, which affords a fine view of the Fort, the magnificent Government buildings, Girgaum, Back Bay, and Colaba. We spoke of the wonderful material changes that had taken place in that broad panorama since his arrival in 1829 and my own in 1853, when, as I well remember, the Fort was surrounded by a dingy wall, which was in turn encircled by a ditch that was for centuries the birthplace of mosquitoes, stenches and diseases, and when the Esplanade was about as destitute of trees and beauty as the most barren pate of the Deccan. He then spoke of the equally marked, though less apparent, moral changes that have occurred during the past forty-six years, and gave expression to his belief that not only all India, but the whole world, will, at no very distant day be brought to Christ. As he repeated verse after verse from the prophetic portions of the Bible, and spoke of passing events as foreshadowing their speedy fulfilment, his eye and whole frame, in fact, kindled with a holy, youthful ardor, and he began to speak of plans for health-seeking and future labor, of travelling to be done and books to be written, if it should pleas God to spare his life. But he also spoke of the possible—indeed probable—near approach of death and said it had no terror to him, for that, when at Panchgunny he supposed the end was near, he said, "Into thy hands, O Saviour, I commit my spirit!" and was happy in the prospect of a speedy departure, but that the Father saw fit to spare him a little longer. Having myself been brought a few months before near to the "better land," I greatly enjoyed and could sympathise with all he said of his joyful experiences, as with a Christian's faith he looked forward to the future.

We reached Liverpool Feb. 28th, and after visiting relatives at Ashton near Wigan, and becoming much invigorated in health by the bracing air, we arrived here last evening, and are to sail on the Victoria ("Anchor" Line) for New York to-morrow. Our Father is still hearing and answering the prayers of many dear friends, and is crowning our path with loving-kindness and tender mercy.

I am chanting daily with more and more pleasure the 23rd Psalm—"The Lord is my shepherd, I shall not want."

The storm of wind and snow in this region has been *very severe*, and yesterday we saw deep and widely-spread snow-drifts. This morning's paper says:

"The Caithness Railway was cleared yesterday morning, and the 'blocked up' travellers were relieved. Altogether their investment by the snow-storm lasted five days."

Hoping to write again from "Fatherland,"

I am in fraternal bonds,

W. P. BARKER.

Waverley Tem. Hotel, Glasgow, March 24th.

Epitome of News.

Saturday, April 15.

—*Times of India*: "Mahinder Singh, Maharajah of Puttialla, who died yesterday, succeeded his father Maharajah Namdur Singh in 1862. Mahinder Singh was only ten years of age when his father died. The State Government was administered by a council of regency until February 1870, when the Maharajah was invested with full powers. He had a number of European friends who admired and respected his frank and manly disposition. He was a regular visitor at Simla during the season, and was well-known as a most hospitable host. The revenue of the Puttialla State is about thirty-eight lakhs, and the population a million and a half."

"It is a remarkable fact that the cultivation of indigo should have reached its maximum ten years ago."

"H. H. Aga Khan's sons bagged another tiger this season on Wednesday last in the jungle ten miles from Titwalla station on the G. I. P. line. The spot where the tiger was shot was near the place where they bagged two tigers last year."

—A Koonbi in the Deccan, having quarrelled with his wife, hung himself, and the wife drowned herself.

—The Bengal Government has again interfered to prevent the publishing of advertisements of Derby sweeps.

—Simla telegram, 14: "The Maharaja of Pattiala has been suffering lately from liver complaint. The Maharaja had an epileptic fit on Sunday last and a second attack yesterday afternoon when out shooting. He was brought back to Pattiala in an insensible state, continuing so till he expired at one o'clock this morning."

—We learn from a Madras paper that extensive defalcations have been discovered in the accounts of Mr. McClay, the late Superintendent of the Men's Workshops of the Friend-in-Need Society. Mr. McClay has been arrested near Calcutta.

Monday, April 17.

—*Bombay Gazette*: "Puttialla was well liked by Englishmen for his manly character and his liberality, his house being 'open' all the year round. He was, in short, singularly gifted with worldly 'opportunities;', but we fear his death as a young man is the proof that he has wasted them and paid the penalty. It is a matter of notoriety that Puttialla had recently adandoned himself to violent pleasures. Not so long ago, when it was being debated whether the native chiefs should be granted the right of adoption, the remark was made that if this privilege were not extended to the Punjab chiefs the whole of the Punjab semi-independent states would lapse, through failure of heirs, to the British Government, because of 'the debauched lives of the Sikhs and their addiction to intoxicating spirits of the fiercest quality.' The young Maharaja fell a victim to this prevailing vice of his race. He could not control his passion for strong drink; apparently it possessed him at all times and in all places."

—Calcutta, 15: "Lord Northbrook and suite embarked at Prinsep's Ghaut at 7 A.M. with Viceregal honours. There was a good attendance of officials and non-officials at Government House and at the Ghaut. The route was lined with troops."

—Simla, 15: The late Maharaja of Puttialla's eldest son, five years old, succeeds to the gaddee. The administration of the state will probably be placed under a regency with the present Prime Minister as president.

—The sale of the late Dr. Wilson's library has been postponed till June.

—The Nursey Spinning and Weaving Mills at Chinchpoogly (18,000 spindles) were opened on Saturday.

—*Times of India*: "While we find almost free and open competition in Bombay to carry pilgrims to Jedda, we find also that at that port there is a strong attempt being made to monopolize the trade by the most reprehensible means. It so happens that the agent at Jedda of a large steam-ship company is also English consul at that port. Now the English consul at Jedda is paramount power there. True, the place is supposed to be governed by Turkey, and ruled according to Turkish law; but as a matter of fact there is no law in existence there at all, and the English consul needs only say to the Turkish representative, "Do this; and he doeth it." The consul and steam-boat agent uses this authority pretty frequently against persons who have to do with ships other than those belonging to his own company."

—There were 1,500 applicants for the office of Deputy Sheriff, just given to Mr. E. Vander Straaten.

—Bombay correspondent of the *Lucknow Times*: "The long-existing breach between the Cowley Fathers and the Separatists of Mazagon (some 150 in number) has at last been, I am extremely glad to say, amicably settled, by the putting up of a very handsome marble font inside St. Peter's Church by the chaplain, the Rev. R. L. Page, with the sanction and approval of our late Bishop, to the memory of the late Walter Eugene Williamson, eldest son of the leading secessionist, Mr. George Williamson, of Her Majesty's Customs."

Is it true that the hundred and fifty seceders have been thus sweetly conciliated? We shall hear from them soon, we fancy.

—*Times of India*: "We are glad to hear that the place of Dr. J. D. Mackenzie at the Jamsetjee Hospital and in the Grant Medical College is to be filled by Surgeon-Major J. H. Blanc, who is to act in both appointments."

"We hear from Akola that a Mahomedan contractor is in the custody of the local police, charged with having committed a series of murders. He confesses, we are told, to having murdered fourteen cartmen who were in his employ, by administering poison to them in sweetmeat."

"The G. I. P. Railway has made a concession which will be most grateful to travellers on its lines. After the end of the present month all 'single-journey ticket-holders' will be allowed to make a stay of one day for every hundred miles of the journey. Thus a passenger from Bombay to Madras could stay at Poona for a day, travel one hundred miles the next day and rest again, so doing the journey by easy stages—a very necessary precaution in the case of invalids and sick people. We are sure that this arrangement will be much appreciated. The Ghaut mileage charges are also to be abolished and the terminal charges reduced to eight pies per maund."

Tuesday, April 18.

—*Lucknow Witness*: "We greatly regret to announce the departure for America this week of the Rev. P. M. Buck for some years in charge of the Boys' Orphanage at Shahjehanpore. He has proved himself a most successful and indefatigable laborer, but is obliged now to succumb for a while to the debilitating effects of the climate. It is hoped that a year or two at home will restore his health sufficiently to ensure his return for many years more of work."

"The shareholders of the *New York Times* were paid last year a dividend of 100 per cent. upon the

original price of the shares, and at no time during the last fifteen years has the paper paid less than 80 per cent.

"An enormous mistake has been made respecting the cost of the St. Gothard Tunnel; instead of 187 million francs, 300 million proving on further investigation necessary, and it is not yet decided what will be done about it.

"The people of Orissa are said to worship the coal mine which has been recently discovered there, casting down milk, cakes, and ghee into the subterranean den of the divinity."

—*Evangelical Christendom*, Italy: The united Protestants of Florence are this month in great joy. A long struggle of six years against bigotry and intolerance has ended in victory for the right. The Comunità of Galluzzo has decided that there is no obstacle now to the use of the cemetery ground secured for Protestant dead of all denominations and nationalities. It is situated a mile and a quarter out of town, on the road to Rome, and consists of 70,000 square yards. You have often had reported in your pages the details of the arduous struggle with the various authorities here and in Rome, of the bootless interference of the British ambassador, of the questions asked on the subject in the British House of Commons, of the pamphlets printed, and the deputations sent, and the appeals made; but in the happiness of success we have forgotten how often and how earnestly we did the circumlocution office of Italian officialism. I am glad to say that the Syndic of Florence and the Prefect of the department have of late comprehended the issue, and been friendly to the project.

At last the beautiful cemetery outside the city, in which so many of our well-known British dead are lying (Mrs. Barrett Browning and others), will be closed, and in a few years an equally lovely "God's acre" on the southern slopes of Florence will contain the peaceful ashes of our Italian evangelists alongside of those of Protestant believers from all parts of Christendom. The original conception in the mind of Francesco Madiai (the prisoner of the Lord) has grown to a great size, and will be worthy of the faith we profess and the liberal people among whom we dwell.

I regret to see that our brethren in Rome are labouring under similar difficulties with those we have so long encountered in Florence. We wish them a speedier deliverance from all their troubles in this matter than we have had.

"These two weeks have brought us tidings, at once grievous and joyous, from the extreme south of Italy. At Tarento, the evangelist and the evangelical church have been with difficulty saved from a renewal of the bloody scenes of Barletta, some twelve years ago. Yet some evangelist has been hailed as a preacher of righteousness at Rocca Imperriale, some forty-five miles distant, by the people, who have joined together to erect a place of evangelical worship.

The sales and issues of the Scriptures from the eight Italian depots of the British and Foreign Bible Society during 1875 were as follows: 5,956 Bibles, 17,666 Testaments, and 17,572 portions. On the average, thirty-five colporteurs were employed during the year.

—It appears the *Oordoo Akbar*, in an article on the Prince of Wales, had "compared His Royal Highness to a 'leech' who had come 'to drink the blood of India.'" Colonel Nembhard, the Commissioner of Berar, at once "took up the matter," expelled the editor from the Akola High School, where he was a student, and "issued an order proscribing him from Government employment in any part of Berar." Sir R. Mead, the Resident at Hydrabad, has since cancelled "the orders issued by the Commissioner."

—The Rev. P. M. Mookerjee has addressed the following letter to the *Indian Daily News*: "I went to see a prisoner in the Presidency Jail yesterday, sentenced to death by the High Court for having killed his mother. From a short conversation held with him by a Christian police officer on the subject of his future destiny, it was inferred that he would be willing to accept the overtures of mercy declared in the gospel, provided he be granted an opportunity to do so. Accordingly, this good officer requested me to visit him in the prison, and told me that there would be no difficulty in getting access to him. As a Christian minister I lost no time, but hastened to deliver the message of mercy to the poor condemned criminal. On reporting myself to the superintendent of the jail and the mission on which I went, I was told that I could not be admitted on the ground that as the man had expressed no desire to see a minister, it would be contrary to the rules of the prison to introduce such a person to him. Being refused admittance, I begged leave to send a copy of the gospel to him; that, too, was refused on the same ground." In commenting on the bearings of the jail superintendent's decision, Mr. Mookerjee says: "It was urged that the prisoner did not express any desire to see a minister. He might not have done so, but did he refuse to see him? Was he informed that a minister had called to see him, and speak to him of the eternal interest of his soul? It is not expected that he, being a Hindoo, would, under the circumstances, express a desire, without being asked, to see a Christian minister."

Subsequently, Mr. Johnson, a missionary, was permitted to see the convict, who, however, did not believe that salvation was possible for him.

Wednesday, April 19.

—The *Rock* suggests that the Bishop of Winchester has run counter to the articles of the Church of England by his declaration in favour of the orthodoxy of the oriental churches, and has made himself liable to legal penalties.

—*Bengal Christian Herald*: "The advanced Ritualists have a division in their party. The Rev. Orby Shipley has been at Rome arranging for terms of communion with Rome, but while there thus engaged the Rev. Mr. Mackonachie and his other friends in England repudiated him. This split may be in consequence of the scheme becoming public before it was ripe, or because Mr. Shipley and Mr. Mackonachie are beginning to feel themselves in such a position as to make the post of leader of their party a matter of contest between them."

"For the last decade the Jesuits have been working through the French political officers to make the inhabitants of the Loyalty Islands in the South Seas become Roman Catholics. It is but a little more than a generation back that these people were idolaters and cannibals. The gospel was preached to them, and they were reclaimed and shewed no little zeal and liberality in propagating the gospel. But as in Bengal the Jesuit priests are going wherever they find Christian churches composed of those who have been reclaimed from idolatry, and try to make them idolaters on the Roman model, so in the South Seas. It is well known that their success among the South Sea Islands was not great, even though they got French soldiers to break up meetings for prayer, and make the people Roman Catholics, in Mahomedan fashion, at the point of the bayonet. The Mission called the attention of the British Government to the use being made of the French Government, and now the news comes that religious liberty is restored in the Loyalty Islands."

"The Bengali version of International Sunday School Lessons, known as the *Beresn Leaf*, which has during the past year been published by the Calcutta Tract Society, is to be continued by the Rev. W. Hallam of Howrah, the Tract Society supplying paper for it to be printed on."

—The Rev. Edwin Midwinter has been sent out by the London Missionary Society as a missionary at Vizagapatam.

—There are seventy-five *new* books in the course of publication by the C. V. E. Society in the different vernaculars of India.

—Gopal Appa has been sentenced to be hung for the murder of the woman Ramabai in Camatipoora, March 20.

—Benjamin Cohen, a Jew, died from excessive drinking on Saturday.

—The Government are moving once more in the matter of a line of rail between Dhond and Munmar. They have sanctioned Rs. 60,000 for a survey.

—*Bombay Gazette*: "Yesterday's public meeting at the Framjee Cowasjee Institute to adopt a memorial to the Secretary of State praying him to disallow the Revenue Jurisdiction Bill, was one of the most remarkable political demonstrations that have ever taken place in Bombay. Representatives of all classes of the community were present, and the greatest unanimity of feeling prevailed. At no public meeting within our remembrance has the political capacity of the natives of Western India been shown to greater advantage; and the speeches of the Rao Sahib V. N. Mundlik and Mr. Telang were really excellent specimens of oratory."

—A Borah has been arrested at Kamptee who confesses to nine murders.

—A Calicut correspondent says: "On Friday last, a European passenger on board the s. s. Khandalla was brought ashore and put on his trial for attempting to murder his wife on board the above ship. It would appear that the prisoner, Thomas Edginton, a railway inspector on the Bombay line, beat his wife most unmercifully with a brass-knobbed whip-handle, and, imagining that he had killed her, attempted to commit suicide by jumping overboard."

There is a question of his sanity. This is the same man, we suppose, who nearly killed his wife at the Callian station lately.

—The Bustar affair is settled. The troops are returning.

—Professor Green in his Short History of the English People, says, when speaking of the Wesleyan Reformation in the middle of the eighteenth century: "The Methodists themselves were the least result of the Methodist revival..... In the nation at large appeared a new moral enthusiasm, which rigid and pedantic as it often seemed, was still healthy in its society tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes, and the foulness which had infested literature ever since the Restoration. But the noblest result of the religious revival was the steady attempt which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not until the Wesleyan movement had done its work that the philanthropic movement began."

—The American Bible Union is thus spoken of by *Zion's Herald*: "The title 'Union' is objectionable in that it implies the association or co-operation of several different denominations; whereas, it is well-known to be a Baptist Society of the straitest close-communion sort. It is a 'Union' of Baptists, but only of Baptists of a particular stripe, not of all Baptists by any means. It publishes a translation of the Bible, having for its peculiarity the substitution of the Latin derivative, immerse, etc., for the Greek derivative, baptize, etc.,—a translation which no Baptist Church has yet adopted for pulpit and Sunday-school use. The 'Union' has never yet received the aid of any other than a Baptist church, except when deceived by its title, or by the representations of its agents."

—*Secundra Messenger*: "The great event in Hindustan this year, has been the visit of His Royal Highness the Prince of Wales. Agra was one of the cities where the Prince wanted to make a longer stay and as every visitor to Agra never leaves without seeing Secundra, the orphans and native Christians hoped, and were at a time led to expect, that they would salam to their future Sultan. The choir practised a song, and the little Christian colony looked happy anticipation for the time when they should see the Prince.

"On the arrival of H. R. H., however, Sir John Strachey, our Lieutenant-Governor, pronounced the visit of the Prince to Secundra absolutely private. The hundreds of orphan children rescued from starvation, and the native Christian community, had to keep out of sight. It may be that this proceeding was dictated by that old faint-hearted policy, to shove everything Christian into the corner, so as not to offend the indigenous creeds of the country.

"Sir Bartle Frere, Canon Duckworth (the chaplain to H. R. H.), and some other gentlemen of the Prince's suite, paid us a visit, attending a Sunday afternoon service, and showed much interest in our work."

The present number of orphans at Secundra is 342.

—The 160th asteroid has been discovered.

—This is the way Professor Tyndall is reported to have proposed to the daughter of Lord Hamilton: "Saccharine conglomeration of protoplasm! Adorable combination of matter and force! Rarest product of infinite ages of evolution! The luminiferous ether is not more responsive to the rays of light than are my nerve centres to the mystic influence which emanates from the photosphere of thy countenance. As the heliocentric system was evolved from primordial chaos by the workings of inexorable law, so is that rarification of matter which men call my soul lifted from profound despair by the luminance issuing from thy visual organs. Deign, O admirable creature, to respect that attraction which draws me toward thee with a force inversely proportional to the squares of the distance. Grant that we shall be made double suns describing concentric orbits, which shall touch each other at all points of their perihelia. Your own Tyndall."

Thursday, April 20.

—*N. Y. Evangelist*: "The general results of the work at the depot (Moody and Sankey's, Philadelphia) are given in a paper prepared by Mr. Thomas K. Cree, secretary of the committee, who, more than any other man, was incessantly at the post of observation. His statement aggregates the attendance at 1,050,000. On many occasions, he says, over 13,000 were present at a single meeting. Ministers of many denominations and their churches have been brought into delightful intercourse, extra services resulting in the conversion of many souls, have been inaugurated in many churches, the bands of workers organized in churches, the approaches to the unconverted better understood, religion made a subject of

general conversation, and the influences of the meetings carried into the country by the tens of thousands who came in from thence to attend them. The expense of the meetings, everything included, is placed by Mr. Cree at the comparatively low figure of $30,000, contributed in sums ranging from five cents to one thousand dollars."

—*Bombay Gazette*; Lahore, 19: Telegraphic advices received from Jacobabad state that Major Sandeman's party was attacked by cholera on the 10th instant, and that there were about thirty deaths. Major Sandeman pushed on to the Bolan Pass by forced marches. Since then an improvement has taken place, and there were only two admissions to hospital on the 14th inst.

—Thyetmyo, [illegible]: "The Bhamo Escort leaves on the 26th instant. It is required at its destination to witness the execution of Mr. Margary's murderers: seventeen persons have been condemned to death. Their execution is fixed for the 6th proximo."

—The *Lucknow Times* reports a hail-storm at Lucknow. Numerous lumps of eight or ten ounces were picked up; and an officer in the Royal Artillery had a sample weighing a full pound; whilst at the several officers' messes some extraordinarily fine specimens were handed round the tables. There was a curious variety in the nature and formation of much of the hail, as in a quantity we collected, weighing in the mass close upon 25 lbs., some of the largest lumps were opaque, leading to the idea that they must have been rapidly frozen in the upper regions; whilst others again were translucent and of considerable size.

—*Deccan Herald*:—The number of people who attended the *jutra* at Jejooree is estimated at 30,000. The third-class railway carriages were crowded with people, and friends who arrived yesterday in Poona say that the roads from Sattara were crowded with companies of pilgrms carrying flags and, in some cases, instruments of music. We trust than no sickness may be brought to the city by these multitudes of people."

—The *Times of India* learns that some modification of the grant-in-aid rules recently introduced will be shortly made.

—Same: "Another Chinese demonstration against Christianity occurred last month in a town near Foochoo. For some time the local mission had worked on unmolested, until one day a member of the literati, a learned Chinese, suggested that the name of Confucius should be substituted for the Christian's God. This of course could not be agreed to. An unforunate catechist and several Chinese Christians were stripped and hung up by their thumbs. The mob then tied ropes to the Christians and led them naked through the streets, calling out 'Come and see the foreigners we have here.' After being subjected to all kinds of indignities, they were placed in a boat and sent away from town. The church was destroyed."

—*Overland Mail*, March 31: Mr. Plimsoll's amendment to the Merchant Shipping Bill, requiring that certificates of seaworthiness should be a necessity, has been rejected by 247 votes to 110.

A bill on land tenure in Ireland, introduced by Mr. Butt, has been under discussion.

The retirement of the Czar to recruit his health is spoken of as probable, the Government being carried on under a regency.

Obituary: General W. Scott, R.E., late Chief Engineer, Bombay Presidency; Rear-Admiral H. C. Otter, C. B; Lieut.-Col. A. Francis, Bengal Army, late S.C.; Major R. G. Roberts, late Bengal Art.; Charles Repny, C.B., late Surg.-Gen., Bengal; Mr. W. M. Collingham, late of Rangoon; and Dr. Letheby.

The Blue-book on "the selection and training of candidates for the Indian Civil Service" has been brought into the world so quietly, that few are aware of the complete revolution effected by Lord Salisbury's despatch of Feb. 24, 1876. Our readers will be aware that the despatch in effect enforces on all candidates for the Indian Civil Services a university training. Only those successful candidates will receive the grant of 150*l*. a year during their two years' probation, after passing and before going to India, who select to complete their studies at a university. But, in effect, candidates will now have to train from the first at the universities. The crammer's occupation has, in fact, gone for ever. Moreover, the mischievous effect which the Upas system of cramming for the Indian Civil Service was having on our public schools, and which, as Dr. Birdwood pointed out in 1872, was a far more serious matter than any possible deterioration in the character of the Indian Civil Service, is at once counteracted.

Sultan Ismail and his two sons, who arrived at Singapore in custody last month, have been consigned to the care of the Maharajah of Johore. The Datta Sagor is in jail, as he is suspected of complicity in Mr. Birch's murder. A commission is to be appointed to try the Perak chiefs who took part in the recent rebellion.

—*Christian*: A new experiment has been begun by the members of the church at the Metropolitan Tabernacle. Prayer-meetings are held in the evening at the houses of friends. Some sixty meetings were on a recent occasion thus commenced at the same hour. Mr. Spurgeon prints a list of the houses open, sends a student to each, and under direction of the elders the whole business is a glad and joyful one.

—Dr. Schaff announces that the American Bible revisers have finished the Pentateuch and Psalms, and are at work on the Minor Prophets. Of the New Testament, the Gospels and Acts are completed, and the Epistles are in hand. The English Committee, with three years' advantage in starting, have about two-thirds of their work accomplished; the Americans about one-third.

—*Advance*: "The other day, catching him by the button-hole, we interviewed Rev. Dr. W. W. Patton as to what he thought of Dr. Lyman's medical explanation of the answer to prayer in cases of healing. His answer was that he had been more concerned for the effect upon the medical profession than upon the theological. For if all maladies, from consumption to cancer, from deafness to Bright's Disease, can be resolved so readily into hysteria, and can then be cured so quickly, so fully, and so easily by any kind of a sudden shock to the nervous system, as Dr. Lyman would appear to prove is the case, everybody will ask why the doctors do not cure a larger percentage of the chronic cases, and *that without medicine*. Dr. Patton thought that the physicians behind that gun would suffer more than the theologian in front of it. He further said that Dr. Lyman's criticism brought forcibly to mind this remark of Dr. Bushnell, in his "Nature and the Supernatural:" "Almost any class of men, whose calling occupies them much with matter and its laws, have always, and now more than ever, a tendency to merely naturalistic views of religion. This is true of physicians. Continually occupied with the phenomena of the body, and its effects on the mind, they are likely, without denying Christianity, to reduce it practically to a form of naturalism."

Friday, April 21.

—*Word and Work*: Thomas Horrocks, the converted clown, is preaching during the present month in the Temperance Hall, Sheffield, and some precious fruit has been seen.

Mr. W. R. Bradlaugh, brother of the "free-thinker," will conduct meetings at 11 and 7 every Sunday in the Temperance Hall, Plumber Place, Rosomon Street, Clerkenwell, from April 2. This brother needs both the prayers and sympathy of Christians in his work for the Master, and is warmly commended by Mr. G. J. Knight, Albion College, South Hackney.

Lord Radstock writes to us as follows:—"I ask the praise of the Lord's saints for good tidings received of His work in St. Petersburg, where we trust several have been brought to the Lord through the instrumentality of His dear children. They are praying for still larger blessing, will you ask the prayers of the saints for me? I shall (D.V.) be in Hanover on the 17th, Berlin 18th and 19th; from thence I go to St. Petersburg. Will you pray specially that the door may not only be kept open, but opened wider? While a few have heard the Gospel, nearly *eighty millions* are entirely ignorant of the glorious liberty of the Gospel of Christ. Pray that I may have wisdom, love and power, and may be enabled to bring fresh glory to Jesus, by announcing in power Christ crucified, risen and coming again."

—The str. *Deccan*, with English mails, left Aden for Bombay, Wednesday, 6 P. M.

—Deaths last week, 523. From small-pox, 167.

—*Bombay Gazette*: "Caetan D'Souza, who, our readers will remember, committed the brutal murder of a woman for the sake of her ornaments on the Thull Ghaut about three months ago, paid the last penalty of the law within the precincts of the Tanna Jail yesterday morning. He was hung on the newest principles and with appliances similar to those that were used in the execution of Wainwright in England. Death was instantaneous."

—Same: A very readable little skit upon the change in the Royal title has been presented to the public by the author of "Ginx's Baby." The superiority of the Queen's Inn over Imperial Hotels gives plenty of opportunity for fun:—

"'The Queen's Inn' was a name thus, as I may say, hallowed in the memories of all who knew it. When people heard of it they remembered how easy it was of access, how large and comfortable it was, what amazingly good accommodation it gave, and withal how well you were treated there, and how much more free you were there than in any of those other 'hotels' so called—even in that great raw pretentious building which wrote 'Liberty Hall' across its front in big letters, but where, when you went in, you found people hissed you and wanted to bully you if you didn't happen to behave as they did. As for the other Imperial Hotels, they would not let you in without looking at your luggage, and the waiters watched you about as if you were a thief, all the time you stayed there."

So as I say, everybody who was connected with the Queen's Inn, or had ever been there, or had ever heard of it, respected and even loved it by that name, and always associated it with good living and success. And the great sign of this was the great sign over the door of the old inn and over the doors of the courts and houses connected with it, which was a Queen's head, *bare*, to show, as it were, that it represented a Queen who reigned not by virtue of a metal crown, but of her inherent unadorned dignity and the love of the people."

Little Ben, the head waiter, is represented changing the sign from Queen's Inn to "Empress Hotel, Limited." The consequences were, of course, disastrous.

Miscellany.

—The total membership of the Chicago Y. M. C. A. is 1,579. A large Bible class in St. Paul's Methodist Church, Newark, is taught every Sunday by the Chancellor of New Jersey. Revival meetings still continue in Lancaster, Pa., where fifty-four persons were added to the church in one day. Lewisham, Pa.—The revival here still continues. Sixty have professed conversion. Utica, N. Y.—This is the sixth week of a blessed work of grace, which continues with no interest. Messrs. Whittle and Bliss continue to hold three meetings each day in St. Louis with encouraging success. Miss Sarah Smiley has been holding religious services in Cleveland, O., and attracting great throngs of people.

—Opium in China; from a letter in *Word and Work*:

Now, there is a great curse in China for which we, as a nation, are responsible, and which will be a long time before it can be entirely removed. We have forced upon them opium, which is eating out the vitals of the empire, and well they know it, and no one is more aware of its evils than its slaves; but they are entangled in its meshes, and cannot extricate themselves, and their doctors are entirely unable to afford them any relief, either in curing them after they have become regular smokers, or to render any assistance in the many cases of poisoning by opium.

When once they have acquired the habit of smoking, they cannot give it up, if they would, without medical aid. I have known several cases where they have tried hard to give it up gradually, but the result has been that disease has set in, and they have been

COMPELLED TO RETURN TO THE DRUG AGAIN

in larger quantities than before, which means, neglected business, wife and family soon brought to a state of starvation or beggary, and themselves to a premature grave.

I knew one man who, a few years ago, was well to do, having houses and land of his own, *but* he was an opium-smoker; *now* he has sold most of his land, and has only one house left, and has hard work to make out a living. He is not much over 50 years of age, but so much enfeebled by the constant use of the poison, that he has scarcely any bodily or mental abilities left, and the only thing he cares for is the opium. I have spoken to him about his soul, but he heeded it not, nor did he seem to understand what was said to him, either by myself or the native Christian with me.

I made strict enquiries as to how he first began to smoke; and he said, that at first he took it when he had an attack of diarrhœa to ease the pain, which it did, and he did not smoke again for some time; but when he had another attack he tried the same remedy with the same results; and after several times smoking it in this way, he began to like the soothing effect it produced, and so became a slave to it until nearly all his property was gone, and he left simply a wreck of humanity.

Now, had there been a medical man at hand, the opium need not, and probably would not, have been resorted to; and if it had, and he felt the habit getting master of him, he could easily have been cured. This is only one case out of many, and it is a fact that the majority of those who smoke opium begin it to allay pains, and never intend to become its slaves.

There was a time when it was difficult to get the people to take foreign medicine, and this is still the case in some places, but there are now many places where the prejudice has in a great measure been removed by cures which the native doctors could not effect.

And not only do they smoke opium, but many put an end to their lives with it. It was no uncommon thing for me to be called up at midnight to go to some one who had taken opium to poison themselves, and not a few lives have been saved by giving them an emetic, and making use of means to keep them awake, of which the natives are entirely ignorant.

—*Word and Work*:

About a month ago, I was travelling from Bristol to Trowbridge; sitting opposite me was a Christian traveller whom I have known for years, we therefore soon got into conversation about "Jesus," and the many precious things we have in "Him." At first, no one could hear what we were saying, but by the time we arrived at Bath, our hearts had become warm, soon burning within us, and our voices became louder, so that all in the compartment could hear what we were talking about.

One young man who joined us there asked us a few questions, and to our joy we found that all, with two exceptions, were Christians. One of these, who by no means liked it, tried to read, but he could not, for he kept listening to what we said. On arriving at Templey-Stoke he rose from his seat, and, taking his novel in his hand, left the carriage, saying, "I cannot stay here;

THIS SHALL BE MY BIBLE TO-DAY."

Each one gave him a word of counsel and lifted up the heart in prayer to God for him, at the same time feeling thankful for the grace that made them to differ. Just as he left, thereby showing how the natural heart hates Jesus as much as ever it did, a lady came and thanked us, and God too, for the refreshing time she enjoyed, and we all separated, feeling glad we had had the privilege of meeting and conversing together.

—Woman's Work in connection with the Meth. Episc. Church in N. India; Bareilly:

We have had fifty hospital patients during the year. Six were high-caste Hindoos. They came bringing their families with them; one woman brought a widowed sister, three children, her husband, and twelve servants, besides furniture, food, &c., oxen and three conveyances. When I asked her why her husband came, she said she would be afraid to stay here without him, that all their friends would give them a bad name, that it would not be respectable, so the husband stayed somewhat to our inconvenience for two months.

The poorer classes scarcely ever come without bringing some member of their family to stay with them, so that often we have a few patients, but a number of people staying in the hospital. By putting up some temporary arrangements each family lives quite separate and their purdah arrangements are not interfered with. For nearly three months there were families of Christians, Hindoos, Bengalis and Mahomedans staying in the hospital; during the time we had prayer-meetings, and often the women from each family were present. We never required them to come, but always invited them. The Hindoo women seemed to enjoy the meeting; but the Mahomedan women always appeared frightened lest we should make Christians of them.

City practice has been about the same as last year. We have three Bible-women connected with our city work, whom Miss Durand accompanies three times a week. She says, "I find the women are generally very attentive and take an interest in what is being taught. Those who can read either Urdu or Hindee are reading the Bible, and others are being taught to read and write, and also to do different kinds of work. We have about forty houses, which are visited twice a week."

Moradabad; Girls' Boarding School:

One of the first girls connected with this school was Aksa, daughter of a native Christian living near Amroha. She was a bright girl and learned very rapidly. Some months after she came to the school she was converted, and her pastor often spoke of her as one of the girls of whom he had no doubt that she had really experienced a change of heart. One day a messenger came to the school saying that some one in her house was very sick and they wished her to go home at once, promising to bring her back to the school again soon. She went to find that this was only a pretext to get her away from the school to send her to live with her heathen husband, to whom she had been married when a small child. When she reached her husband's home she found that all were bitterly opposed to Christianity. Her books were taken from her and destroyed. She was told not to sing or pray or do anything that was Christian. The native Christians in the vicinity wished to see her, but were never permitted to enter the house. Her old pastor travelled a long distance, hoping to see her, but his journey was all in vain. This went on for three years, and no news could be had as to what effect all this persecution was having upon this girl, but all feared that she had given up the service of God. About a year ago a change came over the family, and one of the native preachers brought the good news that he had been permitted to see Aksa and that she was still a Christian. From this time the native preacher had access to the family, and all were instructed. A few weeks since a missionary was itinerating in the villages, and one day a request came to him to visit the village where Aksa lived, as the family wished to see him. He went and found that all were ready to embrace Christianity, and they wished to be baptized. So after talking with them for some time, Aksa's husband, mother-in-law, and her two children were baptized, and thus the whole family were numbered among the Christians whom they had formerly despised and hated. Then they asked for books that they might all be taught, so after long waiting and watching, and after much suffering, this Christian girl saw the desire of her heart and the fulfilment of her hopes. This may perhaps properly be called the "first fruits" of this Boarding School, as Aksa was the first girl converted in the school.

Recently, when visiting a very interesting Mahomedan family, one of the young women said, "Some time ago we heard of you and wished to send, but our friends would not consent. One day I suddenly became very ill, they were much alarmed, and called the 'Doctor Miss Sahib;' under her treatment I soon recovered, and since that time they have been quite willing that you should come to our house." She said that she had never seen a sahib, and that Miss Lore was the first foreign woman she had seen.

—*Gonda*: The most encouraging item in all our work this year was the baptism of two Mahomedan women. They were *Harmuzi's* mother and mother-in-law, and have been living with her, and although their son and daughter were Christians, they could not give up their old faith. Whenever I would talk to them they would say, "We are asking Christ for more light every day, and just as soon as he gives us enough to see by, we are going to be baptized." One Sunday in June they sent word that they were ready and anxious to be baptized. Mr. Badley went down and *Harmuzi* met him at the door, and as she shook hands with him, said with a glad smile, "Is it not a good work that *both* our mothers are going to be Christians?"

—Irish Presb. Mission in Guzarat and Kattyawar; Gogo:

In the beginning of the year a circular tour was made in Kattyawar from Gond to Kundla and Mowa, and back to Gogo by Talaja. Mr. James Parker, colporteur for the Bombay Auxiliary Bible Society, joined us on the tour and gave us very efficient help. At many of our stations women came in numbers to hear what the Madam Saheb had to say. The crowds that everywhere collected to listen to the truths of the Gospel, encouraged us very much to sow the seed beside all waters.

Though we have not eschewed the public bazar, but given it its turn, we have found it more satisfactory to meet the people in their *Chorás* and *Faliás*, or in quiet places where the din of marketing or the concourse did not interfere with the attention of the hearers. In the quarters of the different castes or trades the audiences are frequently mixed, the majority being often women and children.

Ahmedabad:

We have much pleasure in reporting that, viewed as a whole, the state of the church at Shahawadi is at present very satisfactory; we have been much gratified by witnessing the growth of a better feeling, and a more devout and Christian spirit, in the minds of many of the people. We have often had reason to deplore the existence of roots of bitterness in our midst, and now that these are being eradicated, we are enabled to express our gratitude to God, and we ascribe to Him alone all the glory and the praise. In the great majority of cases family worship is daily observed by the people, and some who are themselves unable to read repair to the houses of their neighbours, and there offer their sacrifice of prayer and praise. We bless God for these things, and hope yet to witness still greater. At the last meeting of the Presbytery three of our oldest and most respected members were ordained to the office of the eldership, and an important step was taken towards perfecting our organization.

In a temporal point of view the settlement continues to flourish. More land is being brought under cultivation yearly; old debts, incurred in hard times, are being rapidly cleared off, and many of our people are now enjoying comparative independence.

Selections.

THE HUNTER'S STORY.

My guide was an old trapper, who had spent years in the forest, sometimes six months at a time, without seeing a human face. I was sitting down, leaning against a tree, just at sunset, and the old hunter came and sat down near me.

'In the course of your being in the woods so long,' said I, 'you must have met with some strange things. What one do you now think of as amongst the strangest?'

'Why, I hardly know; I have had many narrow escapes, and have, as you see, seen some strange things. I can now recall one. It took place many years ago, when I was younger than I am now. I had been out all Winter alone, trapping for furs. It was in March, when I was hunting beaver, just as the ice began to break up, and on one of the farthest, wildest lakes I ever visited. I calculated there could be no human being nearer than one hundred miles. I was pushing my canoe through the loose ice, one cold day, when just around a point that projected into the lake, I heard something walking through the ice. It made so much noise, and stepped so regularly, that I felt sure it must be a moose. I got my rifle ready, and held it cocked in one hand, while I pushed the canoe with the other. Slowly and carefully I rounded the point, when, what was my astonishment to see, not a moose, but a man wading in the water—the ice water! He had nothing on his hands or feet, and his clothes were torn almost from his limbs. He was walking, gesticulating with his hands, and talking to himself. He seemed to be wasted to a skeleton.

'With great difficulty I got him into my canoe; when I landed and made up a fire, and got him some hot tea and food. He had a bone of some animal in his bosom, which he had gnawed almost to nothing. He was nearly frozen, and quieted down and soon fell asleep. I nursed him like an infant. With great difficulty, and in a roundabout way, I found out the name of the town from which he came. Slowly and carefully I got him along, around falls and over portages, keeping a resolute watch on him, lest he should escape from me in the forest. At length, after nearly a week's travel, I reached the village where I supposed he lived. I found the whole community under deep excitement, and more than a hundred men were scattered in the woods and on the mountains seeking for my crazy companion, for they had learned that he had wandered into the woods. It had been agreed upon that if he was found, the bells should be immediately rung and guns fired; and as soon as I landed a shout was raised, his friends rushed to him, the bells broke out in loud notes, and guns were fired, and their reports echoed again and again in forest and on mountain, till every seeker knew that the lost one was found.

'How many times I had to tell the story over! I never saw people so crazy with joy; for the man was of the first and best families, and they hoped his insanity would be but temporary, as I afterwards learned it was. How they feasted me, and, when I came away, loaded my canoe with provisions and clothing, and everything for my comfort. It was a time and place of wonderful joy. They seemed to forget everything else, and think only of the poor man whom I had brought back.'

The old hunter ceased, and said 'Don't this make you think of the fifteenth chapter of Luke, where the man who lost one sheep left all the rest and sought it, and brought it home rejoicing; and of the teaching of our Saviour, that there is joy in heaven over one repenting, returning sinner?'

'O yes; I have often compared the two, and though I don't suppose they ring bells and fire guns in that world, yet I have no doubt they have some way of making their joy known.'—*Rev. John Todd, D.D.*

THE GIFT OF GOD.

BY PASTOR THEODORE MONOD.

At a conference in France, some time ago, I heard from a Swiss brother on this point the following narrative:—

A Sunday-school teacher wanted to explain to the children what was the gift of God, and how they might have it. So he left his desk, and went round among the children with his watch in his hand. He held it up as he passed before the children, and said to the first child, "I give you that watch." The boy stared at it, and that was all he did. He went on to the next and repeated, "I give you that watch." The boy blushed, and that was all he did. And so he went slowly round the class: some of them stared, some blushed, some grinned; but nobody took the watch. We may imagine one of the older, wiser boys pondering over the subject: "How can he give us his watch? Surely he does not mean what he says. I wonder what he is after." But whilst the wise boy was deep in his thought, the watch passed him, and he did not take it. Finally a little fellow

JUST REACHED OUT HIS HAND,

and took the watch. The teacher let go the chain, and watch and chain were in the scholar's hand. As the teacher went to his place, the little fellow said very gently, "Then, if you please, sir, the watch is mine?" "Yes, of course it is yours." The big boys were fairly roused by this time. "Do you mean to say, sir, he may keep the watch?" "Certainly; I gave it to any who would have it." "Oh, if I had known that," exclaimed one of them, "I would have taken it!" "Did I not tell you I gave it to you?" "Oh, yes, but I did not believe you were in earnest." "So much the worse for you; he believed me, and he has the watch."

I do not know that I would recommend every Sunday-school teacher to give away his watch; but I think this one placed his at very good interest. The lesson was of use to his scholars and to many souls; I trust it may be to us now. Receiving the gift of God is

AS SIMPLE AS THAT.

God comes, and says, "Here is everlasting life to whosoever will." We keep thinking, and reflecting, and discussing, and [illegible] how He can give it, and how we can take it, instead of saying, "It is mine!"

But some one will say the comparison is not a good one. Here we have a material object—a watch

—that can be seen, and we have a hand that can take hold of the watch. Whereas eternal life is not some thing that can be seen, and we have no hand to take hold of it. My dear friends, every day we take hold of things not seen, and without a hand to grasp them. For instance, I receive a letter this morning from some kind, Christian gentleman, who writes: "I have placed at your credit, at such a banker's £100 for a missionary work in France." I have the letter, nothing more. And yet I tell you, and I write home, that I have the money. I have not seen it;

I HAVE SIMPLY BELIEVED.

We are doing that all the while. A son has grievously offended his father. The father sends him word: "I love you. I forgive you. Come home." The son's heart is at rest; his eyes fill with tears. What has done it? Nothing but a few words spoken to him. But behind the words he feels the heart of his father, just as I, behind the letter, see the money in the bank—as really as the little boy saw the teacher's watch.

Now, God has sent us his Word. Think of that! He tells us that He has given to us—not to us believers, not to us saints; but to us sinners—his Son to die for us while we were yet enemies. So that, having in Him reconciled the world unto Himself, whosoever will may be reconciled. What have we to do? Just to take the thing as a fact, because God tells us so. Not because we understand it, or feel it, or deserve it in any degree; not because we have made ourselves ready for it, but because God says so. Then will come something else—even the Spirit of God bearing witness with our spirit that we are indeed his children. But we must take the gift first.

FREEMASONS' HALL CONFERENCE.

DR. ASA MAHAN TO THE EDITOR.

DEAR SIR,—As you have permitted Mr. Blackwood, through The Christian, to hold me up before the Christian public as a teacher of error, you will allow me, no doubt, to explain myself before the same public, and through the same channel.

The following short paragraph contains all the error which Mr. Blackwood attributes to me. After saying that he attended but two of these meetings, he says:—

"A speaker at both those meetings was Dr. Asa Mahan. On one occasion he told us that God gave us a new and spiritual nature *instead of* 'the old nature,' and on both occasions he maintained that 'the restoration of the sinner through faith in God's promises was to be *as complete as*, and *co-extensive with*, the ruin which had been the result of his faith in the devil's lie.'"

The following corrections will, I believe, convince Mr. Blackwood that his memory and imagination essentially misled him in this case—a case in which the strictest accuracy was required. In no extract has he correctly reported me.

I did not say at all that "God gave us a new and spiritual nature *instead of* the 'old nature.'" The words "new and spiritual nature" cannot be found in any of my addresses. My remarks pertained to 2 Pet. i. 1-4. In remarking upon verse 4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," I made, not that attributed to me by Mr. Blackwood, but the following statement:—"If they [the exceeding great and precious promises] are embraced by faith, we shall have 'a divine nature,' instead of the old nature which triumphed over us, and shall 'escape the corruption that is in the world through lust.'" I was speaking, not of what God did give, but of what we shall receive, provided we embrace the promises by faith. I was speaking, also, wholly of the matter of *control* exercised by "the divine nature," on the one hand, and "the old nature" on the other. My meaning was nothing more, nor less, nor other, than this—If we embrace the promises by faith, "the divine nature, of which we shall be partakers," will control us, "instead of the old nature which formerly triumphed over us."

Suppose, however, I had said that God promises, if we will believe his word and trust his grace, to "give us a new and spiritual nature instead of 'the old nature.'" Compare this statement with the following from the Word of God:—"A new heart will I give you, and a new spirit will I put within you. I will take the heart of stone out of your flesh, and will give you a heart of flesh." Babes in Christ know perfectly that the words "new heart," "new spirit," "heart of flesh," "a divine nature," and "a new and spiritual nature," mean [illegible] the one hand, and that the words "heart of stone," "old man," "body of sin," and "old nature," are identical in meaning on the other. Does not God, in the passage referred to, expressly promise to give "a new heart and a new spirit," or a new and spiritual nature, "*instead of*" "the heart of stone" or "old nature"? May I not safely ask Mr. Blackwood whether, on due reflection, he does regard such utterances as error at all, and, above all, as error "thoroughly unscriptural and dangerous in the last degree"?

The second error attributed to me is thus expressed: "On both occasions he maintained that 'the restoration of the sinner through faith in God's promises was to be *as complete as* and *co-extensive with* the ruin which had been the result of his faith in the devil's lie.'" That the reader may have a full and fair opportunity to judge of the construction which Mr. Blackwood has put upon my words, I will give the paragraph in full from which he professedly cites. I had been speaking of "the precious faith" referred to in the passage upon which I was remarking, and followed my remarks with the ensuing paragraph:—

"There is a very good reason why God makes so much of faith. Did you ever think of this—that it was faith that ruined the world? It was not faith in God, but it was faith in a *lie*. You eat that fruit and you shall be as gods, knowing good and evil; and our mother plucked and ate. 'Earth felt the wound, and nature through all her works gave signs of woe that all was lost,' because that man's faith had let God go, and taken hold of that lie. As faith was the cause of the ruin of the race, it is through faith in God and in his grace that we are to be saved; and now I want to ask you this question—Do you not believe that faith in God, faith in the grace of Jesus Christ, faith in the power of the Holy Ghost, will be just as sure to save men, as faith in that lie was to ruin them? And if thou canst believe, will not the power of God, through Christ and the Eternal Spirit, make the salvation co-extensive with the ruin? Will not faith in God and in the power of his Spirit—the power of Christ through the Eternal Spirit—will not that faith be just as efficacious to restore, as faith in that Satanic lie was to destroy?"

. . . In no case can a speaker be more "thoroughly" misunderstood, and consequently more perfectly misrepresented, than I was in this case. I referred to the results of faith in the widest sense: Mr. Blackwood represents me as referring exclusively to a specific case—restoration in this life.

. . . In regard to what I hold and teach with respect to the death of "the old nature" when we become united to Christ by faith, I would say that on the last evening of the Conference, and that wholly for the sake of moral and spiritual impression, I made a distinct statement of my views upon the subject. I stated definitely that "the old nature," when we are in Christ, is not at all dead in the sense of being *annihilated*, but as being *inactive*, or in a state of perfect subjection. However dead it may seem, while this union continues, should you "cast away your confidence," or be for a moment separated from Christ, that nature would at once, I stated, revive, and assume its former despotic control over you; and if you should continue in this "separation from Him who is your life," your "last state would be worse than the first."

With these explanations, I commend myself to the candid judgment of the Christian public.

ASA MAHAN.

[We have been obliged, on account of space, to omit a considerable portion of Dr. Mahan's letter; the omitted portion, however, is not essential to a reply to Mr. Blackwood.—ED.]

THE GREAT REVIVAL AT PRINCETON.

THE hearts of Christians will be cheered to learn of the wonderful work of grace at this quiet and ancient seat of learning. The services of the day set apart for prayer for colleges, were more than ordinarily impressive; and the Spirit seemed to be moving the hearts of all Christians, both professors and students. This quickened influence was felt at once in the class prayer-meetings, and many souls were soon inquiring what they should do to be saved; nor was this confined wholly to the saudents, but others among the citizens were moved to earnest and prayerful inquiry. The announcement that the distinguished evangelists, Moody and Sankey, would spend the Sabbath, and hold religious services—only tended to deepen the feeling, while Christians were earnestly praying that their coming might be attended with a special baptism from on high. Sunday evening came, and throngs began to assemble, and for nearly two hours the church was packed to its utmost capacity, waiting the hour when the services were to commence. The time was interspersed with singing and prayer, a most solemn feeling pervading the whole audience. At eight o'clock Mr. Moody with great difficulty made his way through the crowd and announced a hymn, which was sung with great feeling. Then followed earnest supplication for God's blessing and the presence of the Holy Spirit. The sermon was a most earnest appeal, which was listened to with rapt attention, the audience at times being deeply affected; and the death-like stillness of the vast audience was most affectingly solemn. Never have I experienced or witnessed such impressive services as those of the Sabbath. Here were eminent divines, and scholars whosenames are known in thisand other lands, listening with rapt attention and moistened eyes to the earnest words and touching appeals to the unconverted from these laymen who have been so blessed by the Master. Here, too, were nearly six hundred young men from almost every State, whose life-work and all their future seemed hanging on the decision of that day. No Christian heart could be uninterested. The Spirit's presence was manifest to every one. In the evening over one hundred, mostly young men, rose and asked for prayers. The inquiry room was thronged till near midnight. As early as seven in the morning the throng began to gather, and at eight o'clock the great church was full to hear Mr. Moody's parting words. The morning recitations were suspended; and one thought—the salvation of the souls who were out of Christ—was supreme. The results of this great revival will be felt in the future of many of these young men whose lives will be turned into the ministry, and other channels of Christian activity. Let the prayers of all who shall read this brief sketch go up to the throne for the young of our land who are receiving their education at Princeton.—*(Advance.)*

OPEN-AIR MISSION.

"DOES London improve religiously?" There are many conflicting opinions respecting this question. The optimist says it advances in rapid strides, and the pessimist declares that it gets worse. It was thought to be a proper subject for consideration at the last meeting of the preachers of the Open-Air Mission, held on Monday last in Queen Anne's-gate Mission Hall, Westminster.

Dr. Thain Davidson introduced the subject by a graphic contrast of the state of London 1,500 years ago. In eloquent terms he depicted the superstition, the bigotry, and the gross wickedness prevalent in those overrated "good old times." He then enumerated the advantages of the present day, which, despite many causes for anxiety and for self-humiliation, largely preponderate over the past, and ought to make all rightly-judging Christians thank God and take courage.

Mr. Robert Baxter and others followed, with experiences of Christian work extending back, in one instance, to sixty-five years, and each bore testimony to the immense improvement in the morals of the people—the respectful listening given to the Gospel, and the courteous reception of tracts.

Mr. Wm. Graham prefaced the lecture with some encouraging words based on 2 Cor. iii. After the usual announcements by the Secretary, the meeting, which was largely attended, and enthusiastic, concluded with the Benediction.

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

THE noon meeting, over which Mr. Müller, of Bristol, has this week daily presided, has been thronged. The Assembly Hall has presented an unwonted aspect of crowding eagerness and solemnity at the noon-day hour. Mr. Müller's brief addresses have borne chiefly on prayer, encouraging everyone who truly waits on God, from the treasures of his own long experience, to expect frequent immediate answers, as well as delays sometimes stretching over a generation on the part of our Sovereign Lord.

On Wednesday, when the Commission of the Free Church were using the Hall, the meeting was in the Free High Church, the lobbies of which, a few minutes after twelve, it was difficult to pass through. The long gallery front was still hung in black for the late Rev. William Arnot. Mr. Müller also preached in the Hall at the usual converts' and anxious inquirers' meeting on Monday, and at the young men's meetings on Tuesday and Saturday.

The week of effort for women was much owned. All classes were reached. It was an interesting sight, one afternoon the previous week, to witness the distribution of the bills of special services. A summons for ladies willing to scatter them was given at the workers' meeting. Forty went to a drawing-room, where the 20,000 notices were to be had.

Digitized with financial assistance of the Government of Maharashtra on 28 February, 2020

Street after street was mentioned, and a willing hand was stretched forth to receive the probable number required, and promises were given to secure friends to do the rest. The most energetic of the labourers has been laid down by dangerous illness since. A friend who sought to relieve her mind about any part of the work which could be deputed, gave this reason for entering the sick-room. Her answer was, "Anxiety? I have none; I have peace like a river."

Startling providences, in the removal, almost weekly, since the year began, of individuals well known, have brought an awe over most minds. A young medical man was at his work one day, and the next lay cold in death. On Wednesday the members of the College of Physicians were added to the large number who followed the remains of Dr. Warburton Begbie to the Dean Cemetery, where the bright sunshine caused the marble monuments to cast their shadows amid a profusion of spring flowers. A poor woman, who could not be prevailed on to give her name, brought a camellia to throw upon the grave of one who had helped so many of the poorer sufferers.

Within the same week a Christian gentleman was found dead at night, after spending the day in active usefulness. Our God still holds the heart of Edinburgh in his hand. We claim the prayers of the readers of THE CHRISTIAN for our city.—(*Christian*).

SPIRITUAL VICTORY; OR, THOUGHTS ON THE "HIGHER LIFE."

BY REV. WILLIAM W. PATTON, D.D.

Christian Life a Warfare.

EVERY one must have noticed the use which the Bible makes of the figure of war as setting forth our earthly experience. Probably nothing could more forcibly appeal to our imagination, and give us an idea of the difficulties which must be overcome in reaching purity and heaven. What is our natural, unregenerate condition, but one of subjection? We are ruled over by our conqueror, the devil: "are taken captive by him at his will," and, like ancient captives in war, are sold into slavery, "sold under sin," and "brought into captivity to the law of sin which is in our members." We are delivered from this thraldom by Jesus Christ, the "Captain of our salvation," who "hath led captivity captive." He enrols us in His army, tells us to "fight the good fight of faith," to "endure hardness as a good soldier of Jesus Christ," and to remember that "no man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." We are warned against "our adversary the devil," and told that if we "resist the devil, he will flee from us." It was this conception which led Paul to write to the Ephesians: "Take unto you the whole armour of God. . . . Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked [one]; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God." And so, a little before his death, on reviewing his Christian life, he said: "I have fought a good fight." And for us all, as at once a hint and an encouragement, the promise is unto "him that overcometh."

And how readily our prayers accept this figure, as setting forth our daily experience! We confess and deplore our weakness, our defeats, our fleeing before the enemy. We tell of the open assaults and cunning stratagems of Satan. We supplicate Divine aid in the conflict. We pray that we may have courage for life's battles, and that the Church may become "terrible as an army with banners." And when we sing of the Christian life, we fall into the same strain. We say to others—

"Brethren, while we sojourn here
Fight we must, but should not fear."

We call upon our souls to "gird the Gospel armour on," and to think that "glittering robes for conquerors wait." We chide ourselves by the question: "Am I a soldier of the cross?" And we sing: "Sure I must fight if I would reign." Would we animate fellow-saints to fidelity, we break out in the words—

"Stand up, stand up for Jesus,
Ye soldiers of the cross!"

As we think of spiritual danger we exclaim: "My soul, be on thy guard!" And, in our desire for the world's salvation, we utter the wish—

"Now be the Gospel banner
In every land unfurled."

And so we go through life, talking to ourselves and to one another as if we were in a war; as most truly we are.

But our conception is ordinarily far below the reality. We need to rouse our imagintion to a more vivid picturing of spiritual facts, till we feel in the inmost soul how actual the conflict is, how sore the strife, how lasting the struggle, and yet how sure the victory. The new life is an entrance on a campaign which ends not till we pass through the gates of pearl. "The kingdom of heaven suffereth violence, and the violent take it by force." All the evil tendencies and habits of the previous life of sin fight against the purpose of the convert to live for God.

He carries out his purpose; but it is by bearing down all inward opposition, in the name of Christ, and "crucifying the old man with the affections and lusts." His first victory is over himself. Then he learns that he is surrounded by spiritual foes, and that the very atmosphere about his soul is full of rebellion against God. He lives in a revolted world, and yet tries to be loyal to his King. He is not quite alone; there are others likeminded; but the majority is with the ungodly. He is tempted to join the multitude, and to live as does the world at large. At least, may he not be allowed to keep his sentiments to himself, and avoid conflict with the opinions and and practices of his neighbours? If he may not relinquish the service of Christ, may he not make a truce with the world? No: Christ's enemies are also his enemies; and he must "have no fellowship with the unfruitful works of darkness, but rather reprove them." Victory for the truth, and not ease for himself, must be his care. A soldier has only to fight: none but the general can make a truce.

But the worst of all is, that his chief antagonist is invisible, and is therefore difficult to manage, and apt to be forgotten. Indeed, one of Satan's master-pieces of success is, to make men disbelieve his existence, and to explain the numerous and explicit declarations of Scripture as figures of rhetoric, or as references to current superstitions. Alas that there should be a diabolically inspired exegesis of Scripture! But none the less do we "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Oh for Divine direction in this war! Where shall we learn how the battles are to be fought, and the victories to be won? In the closet, studying the Bible, and gaining a previous inspiration on our knees; so that we shall be "more than conquerors through Him that hath loved us," and who shall "bruise Satan under our feet shortly."

"Pass on from strength to strength:
Faint not, nor yield.
With girded loins press on; the goal is near;
With ready sword fight God's great battle here:
Win thou the field."

TELEGRAPHIC NEWS.

London, 14th April: The Hon'ble Sir Richard Cayley has been gazetted Queen's Advocate of Ceylon in succession to Sir R. F. Morgan.

15th: His Royal Highness the Prince of Wales has arrived at Gibraltar.—The Victoria Cross has been awarded to Captain Channer for distinguished gallantry in the Perak Expedition.—There has been a heavy fall of snow in England and France.—Rumours are current of a divergence in the policy of Austria and Russia.

Paris, 15th: Marshal MacMahon has issued a decree in which he states that the forthcoming exhibition in Paris is a proof of the confidence of the nation in existing institutions and of the general desire manifested for uninterrupted peace.—Further changes have been made among the Prefects. The Republicans are, however, still dissatisfied. Latest advices from Algeria report a fresh rising among the Arabs.

St. Petersburg, 14th: According to the *Invalide Russe*, Persia is preparing for war with Merv. Troops were despatched to Mesched on 1st April.

London, 17th: The Prince of Wales was splendidly welcomed both at Malta and Gibraltar, to which latter place the Sultan of Morocco sent envoys to meet His Royal Highness.—Twenty thousand colliers in Yorkshire and Derbyshire have struck against a reduction of wages.

St. Petersburg 17th: The *Journal de St. Petersburg* has reproduced a semi-official article published at Vienna, in which it is declared that the *entente cordiale* between Austria and Russia continues, and it therefore appeals to the public to discredit alarmist reports.

Washington, 17th: The Emperor of Brazil has gone on a visit to New York.

Paris, 18th: In consequence of the Spanish Government still insisting on the introduction of full religious liberty in Spain, parleying with the Vatican has been suspended.

Constantinople, 18th: The Porte has again called the attention of the great Powers to the attitude of Servia in organizing an army and thereby encouraging the insurgents.

Berlin, 18th: His Imperial Majesty the Emperor of Germany yesterday paid a visit to Her Majesty Queen Victoria at Coburg.—An article appears in the *Nord Deutsche Zeitung*, declaring that the agreement between the three Great Powers remains unbroken.

PASSENGERS SAILED.

Per Str. *Xantho*, 15th, for Falmouth:

—Captain and Mrs. Parker, three children and ayah, Dr Heffer man, Major and Mrs A C Davidson, Mr and Mrs Thomas, Dr J Ferguson, child and servant, Mr and Mrs Barry, Mrs J Mulcr and infant, Colonel J LeMessurier, Captain W H Wright, Major C A Yonge, Mr Stuart, Mr Large, Mr J Widdle, Mrs and Miss Cousens and Mr A Whale.

Per P and O. Str. *Assam*, 17th:

FOR SOUTHAMPTON.—Mr and Mrs R L Mallet, Mrs John Rowland and child, Captain and Mrs Gordon, two children and infant, Mrs W H G Palmer, the Rev P M and Mrs Buck, Lieut-Col P D Griffin, Mrs Ducat, Mr S C Currie, Mr W C L Floyd, Col J Walker, Mr and Mrs H F White, Capt Oldham, R E, Mr F O'Gallaghan, the Hon T W Brookes, Capt A J Oldham, Mr G V Martyn, Major C S Blair, Mr Chautre, Capt F E Wiggins, Mr and Mrs Webb, Miss Webb, Mr E B Ridges, Mr P Wagstaff, Mr H Atkin, Mr P Egerton, Mr F Nicolls, and Mr T D Mitchell.

FOR VENICE.—Col W H Beynon, Mr and Mrs E R Robertson, General and Mrs Litchfield, Mr J E Plumer, Surgeon W R Gordon, Mr E Tye, Lieut-Col Baldwin, Mr Weber, Mr A C Pott, and Mr A H Anderson, Mr A M Saundors, Mr W H Anderson, Mr J S Holmes, Masser Force, and Mr and Mrs Turpin.

FOR SUEZ.—Major E A C Lambert and Hon A D Ryder.

FOR MALTA.—Mr J Crawford.

FOR ADEN.—Mr F S Latham and friend, Mr E Stone and Major G R Goodfellow.

Per Str. *Guy Mannering*, 17th, for Liverpool:

—Lieut-Col and Mrs Burst and three children, Capt and Mrs Cook, Mrs Griffiths and three children, Mrs Kingston and three children, Mr J Lyver, Mr J Tait, Mr F Giles, Mr J Adams, and Mr Robert Baird.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 20th:

FROM SOUTHAMPTON.—Colonel Swiney, and Lieutenant Dunsford

FROM BRINDISI.—Mr W Ainslie, Mr W Bruce, Mr Craigie, Mr A W Figgis, and Mr J Kershaw.

FROM VENICE.—Mr S A Stewart, Mr J Peliti, and Mr G Isagi

Domestic Occurrences.

MARRIAGES.

WALSH—TAYLOR—April 17th, at Kirkee, by the Rev. Robt. Easum, Christopher Walsh, Magazine Sergeant, to Jane Anne Taylor, daughter of Quarter-Master Sergeant Charles Taylor.

BELL—LAWRENCE—April 18th, St. John's Church, Colaba, by the Rev. C. F. H. Johnstone, Mr. R. H. Bell, Eastern Telegraph, to Miss Rose Lawrence, daughter of Mr. T. Lawrence, Apothecary.

MACAULAY—MACDONALD—April 18th, at th Cathedral, Bombay, by the Rev. Ward Maule, M.A., Senior Chaplain, to Emilie, eldest daughter of Colonel John A. M. Macdonald, Secretary to Government.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 15th April 1876 at new rate.

J. P. Fleming, to Nov. 30, 1876, Rs. 10; Rev. E. B. Cross, Feb. 28, 1877, Rs. 9-10; Col. Finch, July 10, 1876, Rs. 15; Rev. J. Boerrisen, May 20, 1877, Rs. 10; C. E. Barstow, May 17, 1877, Rs. 16; R. M. Clearey, April 1, 1876, Rs. 2; Major-General H. H. B. Bell, April 14, 1877, Rs 11-4; Dr. J Murdoch, March 8, 1877, Rs 9-10; L. F. Gordon, May 15, 1877, Rs. 10-7; Dr. W. P. Patridge, April, 1, 1877, Rs. 8; Mrs. C. H. Haynes, July 15, 1876, Rs. 9-10; Rev. E. Chester, Feb. 1877, Rs. 14-1; Rev. G. W. Seiler, July 7, 1877, Rs. 10; W. A. Collins, June 17, 1877, Rs. 9-10; Mrs. Hannah, July 15, 1877, Rs. 8; R. N. Burn, Dec. 7, 1876, Rs. 4-13; J. Crisp, July 15, 1876, Rs 2; Rev. J. G. Cooper, July 31, 1876.

Advertisements.

VICTORIA GIRLS' SCHOOL (POONA).

A High School and a comfortable Christian home for Girls of respectable classes in a most healthy locality, under the management of Mrs. Sorabjee and her three trained daughters. A sound and liberal education up to Matriculation Standard, with every other accomplishment. Charges moderate. Prospectus will be sent post free on application.

Religious instruction is imparted every morning.

Address, House No. 22, Staff Lines, Camp Poona.

CURIOSITY IN FANCY WORK.

A Military brother has contributed towards the Jubbulpore Methodist Episcopal Church Sunday-school Fund, as a donation, a handsome Woollen Table Rug. It is an elaborate specimen of fancy work, consisting of several thousand minute pieces of patchwork, artistically arranged in rough imitation of velvet pile—the result of twelve months' continuous patient labour bestowed on it by the donor. This marvel of handiwork won a prize at a recent Soldiers' Exhibition at Lucknow, where it was priced Rs. 160.

It is now offered for sale in the hope that some Christian friend, generously disposed towards the Sunday-school cause will avail himself of the opportunity of evincing his interest in, and of helping, the same by the purchase of the article advertized, which is open to any offer. The Rug may be seen at Falkland Road Hall.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 50 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, [illegible] at the ANGLO-VERNACULAR PRINTING PRESS, [illegible] Tank Street, New Nagpada, BOMBAY.